

THE  
State of the CASE,

Briefly but Impartially given betwixt the  
PEOPLE called

QUAKERS,

IN

Pensilvania, &c. in America, who re-  
main in UNITY; And

George Keith,

With some few Seduced by him into a Separation from them. As also a Just Vindication of my Self from the Reproaches and Abuses of those Backsliders.

---

By SAMUEL FENNINGS.

---

Prov. 18.---17. He that is first in his own Cause seemeth Just, but his Neighbour cometh and searcheth him.

Exod. 23.---1. Thou shalt not raise a false report, &c.

Psal. 120. 3, 4. What shall be given unto thee, or what shall be done unto thee, thou false Tongue? Sharp Arrows of the Mighty, with Coals of Juniper.

---

London, Printed and Sold by T. Sowle, near the Meeting-house in White-Hart-Court in Grace-Church-Street, and at the Crooked-Billet in Hollywell-Lane near Shoreditch. 1694.

Hon. Robt. Arthington 68

THE  
State of the CASE

Before the Court in the  
case of the

QUARTERS

of the

of the

of the

of the

of the

of the

requiring a Decree

# The P R E F A C E.

Reader,

**W** Ere it not for the sake of others,  
I should rather have chosen silence (than thus to have appeared) and have made my Innocency my Sanctuary, from the Tempests I have met withall, from the Raging Waves of my Implacable Enemies; but lest my silence should pass for an Implicit Acknowledgment of the Guilt of their Black Charge, and thereby any should stumble, or be offended, I have undertaken to wipe off, and throw back the Dirt they have cast at me, and to give a Brief Narration of the True state of Things, as they arose, and were carried on betwixt my Principal Adversary G. K. and those of his Party, and Friends that have remained, and are still in Unity in America, that have testified against G. K. &c. for the Breach they have made, and Scandals they have raised and spread through divers Nations. This is that which comes near them, and sticks close to them, and of which they so often Complain, viz. The Judgment of the Twenty Eight Ministering Friends given forth against G. K. and his Adherents, of which Number my Lot fell to be one, which I am well assured is the great reason why all this Smoke and Dust is raised against me; well, but the Testimony is gone forth, and cannot be helped, so that in policy there seems to be no other way to weaken it, and keep up their own Reputation, but by a Monstrous Charge upon the Subscribers of it, which G. K. let's us know he is able to do, Plea of the Innocent, p. 24. where he saith,

## The PREFACE.

It were an easie matter to give such a Character of every one of them that have signed that Paper of False Judgment, as may render them unqualified Men to give Judgment in such a Weighty Case, &c. But though G. K. hath given me such a Character now, it's not long since I was his Dear Samuel, and he told me, He did not know that he differed with me in an Hands breadth, and that he had sought my Friendship, more than any Mans in America; which I reminding him of, after he had vilely abused me, he told me in the hearing of many, it was not for any Love he had to me, but he knew me to be a Stiff Man, and was not willing to Engage me against him. Here the Plot discovered at once, he Flatters to gain me to his Party, and that failing, as I said before, there was no other way left but to make me Black enough consulting the Old Proverb, Throw Dirt enough and some will stick: This is the Temper of the Man, which I am perswaded will be more sensibly understood in a little time. I had one reason more to confirm me, and may demonstrate to others that it's matter of Malice, and not Conscience, that hath occasioned G. K. &c. thus intolerably to appear against me, for had it been Conscience, and for clearing Truth from the Scandals they bespeared me to have brought upon it, how could they bear so long, and let the Truth suffer? For the Time they assign wherein several things they would suggest me to have done, were some Seven, some Ten and some a Dozen Year ago, in all which time I never heard so much as a whisper or mutter of the things they charge me with, G. K. Reason

and



## The PREFACE

and Causes of the Separation, page 18: Charges Arthur Cook with Breach of Gospel Order for concealing things so long, and then bringing them forth against him, so that Argumentum ad Hominem, being a Phrase of his own, I may justly here return upon him: As to the great noise they make of Persecution, I doubt not but the Reader will find by what follows it's a Sham and Abuse put upon the World; for how can any thing deserve to be called a Suffering or Persecution that is so much desired and sought for? And I am perswaded that G. K's. &c. greatest Suffering from the Government was, that they could not provoke them to do more against them, that so they might have made more noise in the World; but I would advise them to a better Behaviour for the future, believing that no other Government would have been guilty of such Impunity, as to suffer Crimes so gross and enormous to pass with so slight a Correction.

I shall give my Reader one Instance by which he may judge of the hard usage that John M'comb and William Bradford met with during their Confinement, which they represent as very Close and Cruel (though, saith the Libeller, p. 11. of that Book of the Tryal, &c.) to give every one their due, while the Goaler was so kind as to let him, viz. J. M. go home an Hour or two sometimes in an Evening after it was dark, &c. This Deceit is too great to pass unreprieved, had he or his Companions only the favour of a few Hours liberty in an Evening after it was dark. I have heard John White say, and believe it to be true, that he offered them upon their first coming in, if they would promise to come to him upon notice given them, they

## THE PREFACE:

they might go about their Business till then, which they would not accept at that time, (no doubt for this reason, that they might have it to say that they were in Prison) but soon after their Stomachs fell, and they accepted his offer, and I believe were never by him restrained more, and to my certain Knowledge they had their Liberty most of the time they bespeak themselves to be under such hard usage; but to make their Sufferings look great, and put a Cheat upon the World, they having some Paper to sign, which they designed should be publick, had a mind to sign and date it from the Prison, but were put to this hardship, the Sheriff not being at Home could not get into Prison, but there being an Entry, common as well to the next Neighbour, there they signed and dated their Paper, as themselves affirmed when taxed by the Sheriff with the deceitful Act. This may give a little relish of the Nature of their Sufferings, but I am afraid that those that can thus Sport and play the Wanton with what they call Persecution, would not prove very steady if really under it.

Thus Reader, thou mayest observe by this, and what follows, how officiously Industrious these Adversaries have been to defame and bespatter not only Persons but Societies, and what mean Artifices they have used to do it; but as I am perswaded their Attempts will prove unsuccessful to their end with the Judicious and Upright, so it will be torment enough to them to find themselves disappointed therein, my end hath been to inform the Ignorant and rectifie the Judgment of the Abused, and shall leave the success to the Righteous Judge of all.

Samuel Jennings

## T H E State of the Case, &c.

**T**HAT there hath been a *Breach* made, by some called *Quakers* in *Pensilvania*, &c. in *America*, is too well known, to the Grief of the *Sincere*, and *Rejoicing* of the *Adversaries* of Truth of all sorts, whom the publishing thereof seems designed to *Graivise*. But what the *Matter* of the *Difference* was, or the *Manner* of its carrying on, is yet unknown to many, and therefore are incapable to make a true *Judgment* thereof. For hitherto there hath been little published concerning it, but from *G. K.* and his Party: And if any through *Inadvertency* have so far Transgressed the *Rule* of *Justice*, as to have drawn a *Judgment* from that, I shall leave them to the *Correction* of their own *Folly*.

First then, as to the *Matter*, the *Pretences* are divers on *G. K. &c.* part: As, that he, &c. discovered divers *Errors* amongst us, and such, as were too gross to be *Tolerated*, and that even among the *Preachers*, who notwithstanding were great *Pretenders* to *Truth*, and to the *Immediate Teachings* and *Leadings* of the *Spirit* of

B Truth;

*Truth; yet very Ignorant and Unsound in some of the Chief Fundamental Principles of the Christian Faith and Doctrine.*

Now, to pass by his *sight* of the Spirit's Teaching, and his Reflection on the Pretences of some Preachers to it, I must take leave to tell him, that this Charge lies couched in bare Generals, (a Way common to all Sophisters and false Accusers) as he saith, *Plea, &c. p. 1*. But may it not seem strange, that he, who had then been amongst us Twenty Eight Years; yea, most of that time a Preacher amongst us, and Vindicator of us, as himself saith (and seems not a little to value himself upon it) should not discover this till then? But this he useth to cover by saying, His Dissatisfaction was only with some Bastard Quakers in America; but he was in Dear Unity with faithful Friends in England, and elsewhere, the World over. How Real he was in this Deportment since his Arrival here, hath not a little discovered; and Time that tries Things and Persons, (yea I believe, a very little Time) will do it more fully.

But to come to Particulars, he assigns this as the first Cause of the Separation between them and us; that at a Monthly Meeting held in Philadelphia the 29th. of the 11th. Month, Thos. Fitzwater having in the Face of the Meeting, Accused G. K. for denying the sufficiency of the Light, and promising to bring his dependences the next Monthly Meeting; or then he would acknowledge he had done amiss.

( Reason )

( *Reasons, &c.* p. 8. ) It seems, by what follows, at the time appointed he did bring for Evidence to the Truth of his Charge *W. Manning*, & *W. Stockdell*, whose Evidence might have past for a greater Matter; and the Objections against it seem very weak. For,

First, It's said, he was prejudiced, who says it? *G. K. &c.* against whom his Evidence was. This is an easie way, but common with him to evade a Charge. But secondly, He says, Divers were present at the place and time, where and when he alledged, he heard *G. K.* deny the sufficiency of the Light, &c. That cleared him, that they heard him both then, and at all occasions, that he delivered his Mind on that Subject, always bear his Testimony to the sufficiency of the Light to Salvation. Now, how far all this will go to his clearing, is to be considered, his Evidence undertaking a difficulty, viz. to prove such a Negative, for how could they say they heard him at all times when he delivered his Mind on that Subject? were they always with him?

But however it prevailed not so far with the Meeting, as to give forth a Judgment against *T. F.* at that time; but we are told, The Meeting Adjourned to the School-house on the Morrow. And after it was purged of some, that were not in the Profession of Truth; the Friends of the Meeting (as he calls them) did give an Unanimous Judgment concerning *T. F.* Some then (it seems) there were, that were not in the Profession of Truth: (a thing not u-

fual in solemn Monthly Meetings) and what  
 most of them had more than a Profession that  
 gave the Judgmen, is fit to be considered;  
 being most of them such, as afterwards went  
 into the Separation with G. K. Upon the  
 whole this is the substance; Though the  
 Monthly Meeting orderly establishd, saw no  
 Cause to give Judgment against T. F. yet this  
 Adjourned Meeting, without any Hesitation,  
 could do it Unanimously. And at a Monthly  
 Meeting afterwards, when this thing came  
 further to be Examined, T. F. did prove his  
 Charge against G. K. by Four Credible Witnesses,  
 viz. Thomas Pritchard, William Harwood, Wil-  
 liam Southbee, and Benjamin Chambers. So  
 that I think, all reasonable People will ac-  
 cord in this, that there was no cause to Con-  
 demn him.

But see the mischievous use he maketh of this,  
 and his strained Consequents from it, That  
 that Party (as he calls them) that cleared  
 T. F. told, that the Light is sufficient without any  
 thing else, excluding the Man Christ Jesus. Now  
 this is a manifest Injury done to the Meeting,  
 who never told nor thought so; Nor was it  
 the thing in Question, whether the Light  
 were sufficient without something else; but whe-  
 ther G. K. had said so, or not, which was pro-  
 ved be bad; as I have shewed before. And how  
 Consistent G. K. is with himself to say, as he  
 doth, ( p. 8. Reason, &c. ) That he was clear-  
 ed from the Charge of it by divers Witnesses, who  
 heard him both then, and at all occasions, that is

delivered his mind on that Subject, always bear  
 his Testimony to the sufficiency of the Light to Sal-  
 vation; and yet to affirm, It is not sufficient  
 without something else: And in his voluntary  
 Declaration in the Yearly Meeting to say, I  
 know no man upon the Face of the Earth, that  
 professes a Belief of the sufficiency of the Light with-  
 out to Salvation, more than I profess or hold; and  
 have always professed, since I came among Friends,  
 viz. That the Light within being God the Word,  
 and the Spirit in every man, is sufficient to reveal  
 to every man all that is needful to his Eternal Sal-  
 vation. Now, if this be his sincere Profession  
 (without Reserve or Disguise) why then doth  
 he blame others for Professing the same thing?  
 in which if there be any Error, he hath told  
 us, He knows no man upon the Face of the Earth,  
 that believeth and professeth it more than himself:  
 here he seems to acknowledge the sufficiency  
 of the Light, as much as those he quarrels  
 with. But he endeavours to suggest, and  
 would seduce the unwary into a Belief, that  
 by our Acknowledgment thereof we deny and  
 exclude the Man Christ Jesus, and all the Bene-  
 fits and Blessings that accrue to Mankind by him.  
 If this be a Necessary Consequence, it will fall as  
 well on him. But as I do not believe, he  
 ever intended so (though I do not find in ei-  
 ther of the places before-cited by me, he  
 stands at all against it) so if he could have  
 exercised the same Charity towards his Abused  
 Brethren in America, he might have spared  
 his Charge in that matter against them; ha-  
 ving

ving been so often and solemnly told by us  
 That *we did believe all, that's Recorded in Sa-*  
 cred Writ concerning our Blessed Saviour;  
 And not only believe it *Historically*; but al-  
 so that we through a living *Faith* in him,  
 who is the Author of all true *Faith*, are re-  
 conciled to God through him, who is the  
 only way to the Father: And that we do  
 expect and believe, that as we are presen-  
 ted in the Path of *Righteousness*, we shall al-  
 so, through the Grace and Bounty of God  
 have a part in that purchased *Inheritance*  
 which our Blessed Lord *Jesus* hath purcha-  
 sed for *his* with his precious Blood. Th  
 and much more to the same Effect hath been  
 often told him; and its well, if he have no  
 sinned against Knowledge in this Matter.

But to strengthen his Charge against us  
 he saith (*Reason, &c. p. 9.*) That *W.*  
*Axient Preacher* (meaning *William Stockdell*)  
 did at the same Monthly Meeting (*viz. the*  
*29th. of the 11th. Month*) at *Philadelphia*  
 renew his former *Accusation* against him, charging  
 him openly in the Face of the Meeting  
*That he Preached Two Christs, because he Preach-*  
*ed Faith in Christ within, —and in Christ with-*  
*out us, &c.* I confess, though I was not  
 that Meeting, I have great reason to be-  
 lieve, that *W. Stockdell* did not so affirm there  
 because I observe in the *Judgment* afterwards  
 given forth against him by *Friends*; they say  
*That W. S. denied the words so spoken*: But they  
 proceeded against him upon the *Evidence*



*Two Persons*, that he said so, viz. *W. B.* and *J. M.* Now, had it been spoken in the Face of the *Meeting*, the *Meeting* must have heard it, and would not have needed the *Evidences* of the *Two Persons* aforesaid; but might have proceeded (and I believe, would) to have given *Judgment* against him on their own Knowledge. But if ever *W.* did say, *That he apprehended, he preached Two Christs*; I cannot easily believe, that he assigned that as the Ground of it, because he preached *Faith* in *Christ within*, and *without*, as *G. K.* labours to insinuate: which I have heard him often solemnly to deny. But this I have heard him to confess, That his speaking so much, and so frequently of *Christ without*, and *Christ within*, might give ground to some to suspect, he preached *Two Christs*, and that the preaching of a *Christ without*, and a *Christ within*, was to preach *Two Christs*. However the *Two Witnesses* say it, and the *Meeting* accordingly gives *Judgment* against it: And tho' the Credibility or Incredibility of the *Witnesses* goes a great way with the Judicious, to satisfy them of the Truth of their *Evidence*, or the contrary; yet *Judgment* commonly goes according to *Evidence*. Whence it is, that sometimes the *Innocent* are injured, yet the *Judges* clear of it. Now, as to these *Two Witnesses*, they were much at the Devotion of *G. K.* and his creatures; to use as he pleased; one of them being *W. B.* the *Printer*, whose Baseness and Treachery to his *Benefactors* in *Pennsylvania*,  
who

who at no inconsiderable Cost encouraged the *Press* there; and how much it was afterwards used to *Abuse* them, is too well known to be covered. The other, *viz.* *Joh. M'Comb*, Countreyman of *G. K's*, though under Obligations strong enough to *W. S.* to have bound any Man of Common Civility to him for his Kindness to, and Care of him in the Time when he wanted it; yet he must be the Instrument of this mischief and strife by a sly, unmanly, ungrateful way in a *Visit* to *W. S.* to pump him by *Questions* concerning *G. K.* As he being more free, than discreet in his Conversation with him, away he goes to *G. K.* (in the way of a Common Tale-bearer) and aggravates, what he had (in a sort) extorted from *W. S.* which so incensed *G. K.* that he quickly comes with these his Two *Witnesses*, and liberally bestows his *Anathema Maranatha* upon *W. S.* without more ado; telling him, *that he was an Ignorant Heathen, not worthy of any place in the Assembly of Friends*: Though I have heard by divers, that knew his coming forth (which was early) and his Labour and Service in and for the *Truth*, and his Success therein for the gathering many to it, that there he was no whit behind (to say no more) the Person that so Treated him. Thus began the Difference betwixt these Two Persons, and thus was it heightened: And although Friends did never justify the words, which the Two *Witnesses* affirmed were spoken by *W. S.* yet because *Judgment* against *W.* was not given

In his way and Time (although his own *Turbulency* was the great Obstruction) he therefore sticks not to *Unchristian* many, whom he sometime owned for his Brethren, charging them with denying the Lord that bought them; affirming, that they owned no other *Christ* but the *Light within*, excluding the Man *Christ Jesus* from having any share in the Work of our salvation. And this, he would have the World believe, is the *Ground* of the *Difference* betwixt him and us; and all our opposition to him, and Testimonies against him is, because God hath raised him up Zealously to Witness to those *great Truths*, and *fundamental Doctrines* of *Christianity* denied by some, rejected by others, and meanly esteemed by too many.

I Confess the pretence is plausible, and had it as much of *Truth*, as it hath of *Falshood* in it, he were to be commended and encouraged. But what manner of Person must he be, if he hath *falsely Accused* the Innocent? Which, I affirm on the behalf of my self, and believe for all that are in Communion with, and generally owned by the People called *Quakers*) he hath done, and that knowingly too, concerning very many, that he hath heard often *Declare* their *Faith* in the aforesaid particulars, and what else is necessary to be believed and owned by true Christians; all which he is as much obliged to believe, as any body else is to believe him in the like kind.

And it's but a poor Shift for him to say (as he hath sometimes done, when in *America* we endeavoured his satisfaction, and to remove his *Jealousies* concerning us in matters of Faith) *I will not believe you ; you walk in the Clouds, and have mental Reservations : and notwithstanding your scriptural Confession, you have a Sense contrary to Scripture : At this Rate who can be secure in their Religious Reputation ?*

But I know the way he useth to take to Condemn by wholesale. There are, (says he amongst you some, that I have detected of Errors which you by Cloaking and Covering have made your selves equally guilty with. If this be true I say so too : But I challenge him to name the Person amongst us, that any orderly Complaint hath been made against, and the matter proved, that hath been Cloaked, yea, that hath not been testified against, if they refuse to Clear Truth in any thing, whereby a Scandal through their Means was brought upon either by Principle or Practice. And at the last Yearly Meeting at Philadelphia a Minute was made, That great Care should be taken, that any amongst us had given any Just Cause of Offence, they should be orderly dealt withal, that Truth might be Cleared, and the offence removed. So that I think, all his Pretences of Friend Cloaking, &c. in *America*, are taken away, and will be no more a Cloak for him, to Cover his false Accusations against them.

But because I find him so bitterly to Envy against a Person, whom I am well assured he *Abuses and Misrepresents*, I shall do him that Justice to speak my Knowledge of him in a matter wherein he (*G. K.*) doth highly and frequently Charge him (*Plea, &c. p. 5.*) *Many are Witnesses* (saith he) *how at the School-house-Meeting, as well as at these other Meetings aforesaid, Tho. Lloyd Argued that Faith in Christ without us, as he died for our Sins, &c. and rose again, was not necessary to our Salvation.* I Confess, I was not at that *School-house-Meeting*; but since he refers to other *Meetings* before, wherein he suggests him to have Argued in like manner, I do remember, that at other times, and once especially, I was present at a Discourse relating to that matter; but the Question was not, *Whether Faith in Christ without us, as he died for our Sins, and Rose again, was not necessary to Our Salvation?* But, *Whether that Faith were Indispensibly necessary to all Mankind, and that none could be saved without it, though they had not the Means, Opportunity or Capacity to know or receive it?* Which will Include a great Part of Mankind, as namely all those, that have not the Use of the Holy Scriptures, nor the Advantage of hearing it Preached to them; which will Affect many great Nations, as also all Infants; Deaf and Dumb Persons, &c. But *G. K.* having affirmed before, *That this Faith is indispensibly necessary to all*, occasioned the Discourse, and carries with it a very harsh and

*uncharitable Judgment upon all that part of Mankind before mentioned: Which I know not what can palliate, but the strange Notion of the Revolution of Humane Souls. Which makes it more than Probable, that they shall have Opportunity, one time or other, before the End of the World of Hearing this Faith and Doctrine Preached, and may receive it; though now they die without it. But this Point must be tenderly touched now, because few are ripe for it: Yet how far he hath Countenanced it, is known to many.*

Further, he then said to *Tho. Lloyd*, That if he were not of the same Faith, he could not own him as his Christian Brother, but yet he might be a Devout Heathen. Now see the Fallacy of this he would suggest, that *T. Ll.* made the Faith of Christ Crucified a very Indifferently thing Indefinitely; when as then, and many other times, I have heard him Affirm; That he did believe it to be *Our Duty*, who had the Advantage of having the holy Scriptures, and hearing the Faith Preached, to receive and believe it. I shall say no more on this matter, believing that none that know *T. Ll.* can Impartially Judge him Guilty of any thing so *Antichristian*.

I have thus far, according as I premised given an Account of the Matter of the Difference in America, as is pretended on his part; and I hope, I have also shown how little Real Ground there was for it: But my Reader must not Expect, that I should follow him in all his vain and frivolous Charges, for that

were

were to swell a *Volume*, far beyond my Intention or Time. It remains now, that I give an Account, what was then the *Real Cause* of this Unhappy Breach and Difference? Which I will endeavour to do Candidly, Cautiously and Truly.

The *General Cause* I take to be an Unbounded Ambition in G. K. which had blown him up into such Towering Thoughts of himself, as made him a very uneasy Member of any Society, either Civil, or Religious; of which he hath given too pregnant Proofs, as I shall shew hereafter.

He first began and sought a Quarrel with the *New-England-men*, making it his practice in many places, where he came, to Challenge Disputes with the Professors and Priests; which now little it redounded to Truth's Advantage, I am a Witness, being then in N. England with him. And truly, the Spirit and Temper, in which he managed it (being with great Heat and Rage) was a certain Indication to me, that he designed Victory and Vain Glory rather than Edification. In which I was the more confirmed by his Common Insults, where he thought he had any Advantage: For its a *Maxime* with me, "That who ever the Lord employs in any Service of his, he furnishes and abilitates with his own Spirit in the Discharge thereof. And how Contrary that is to a Spirit of Wrath and Bitterness, I leave to be determined by such, as know the Fruits of each. And this single Observation hath been

enough to many, (and one would think, might be to all, were they but Indifferent) to satisfy them of the Nature of *G. K's Work*, even the *Spirit*, in which its Acted. Doth he exceed others in his *Love* and *Zeal* for God? how comes he then, to have so little of the *Love* of God shed abroad in his heart? which teaches to *Love Enemies*, but he hath not spared vilely to *Abuse* his *Friends*: Is he under more than a *Common Constraint* to preach and Exalt the *sufferings* and *Death*, &c. of our blessed Saviour? how comes he then to have so little of his *Suffering Spirit* and *Image* upon him? And will he say, he *loves* God, while he *hateth* his *Brother*? Let him remember the *Character* due to such an one.

But I Confess, I have made a little Digression, by Expressing my own sentiments; but shall now Return again to *matter of Fact*. *G. K.* not having sufficiently vented himself by the *Controversie* he had with the *New-Englanders*, he turns the point of his *Weapon* upon those he then owned and called his *Friends*. And begins first about *Church-Discipline*; complaining, *That there was too great a Laxness therein*: For the Amendment of which he presents a *Paper* to the *Meeting of Ministering Friends* in order to have it published, and put in to practice. But there being many things in it, which seemed very *uncouth* and *strange* to *Friends*, it was Referred to the further Consideration of the *Ministering Friends* at the *Yearly Meeting*: and they not being satisfied therewith



therewith, proposed to send it to the Yearly Meeting at London, to have their sense upon it. Which he Refused, saying; *He would rather let it drop.* But it not being complied with, as he Expected, we found him very Uneasie; and it was observed from that time forward, he was more *Captious*; and made it his Business to pick up what he could, to *Reproach Friends* withal. And having let in much *Displeasure* and *Contempt*, he often exprest it publickly, as well as privately, *Impeaching* their *Testimony* and *way of Preaching*. Which grieved many to find him so *Regardless* of the honour of *Truth*, as to utter things of that Nature in publick *Auditories*, so large and mixt, as ours were. This, together with his own, *Tedious*, *Dry*, and *Inspid Discourses* in our Meeting, did much lessen him in the *Esteem* of some, that before had given *Evidence* enough of more than *Common Respect* to him. Yet still things were quietly carried on *Friends* part to him, till at last he charges a Meeting of *Ministring Friends* with being come together to *Cloak Heresies* and *Deceit*; and that there were more *Damnable Heresies* and *Doctrines of Devils* among the *Quakers* than among any *Profession of the Protestants*: This was taken from his own Mouth at that Meeting, and a *Minute* made of it; and was then read to him, and not denied by him: Though since he endeavours to *Ewade* it. This Charge was too *Notorious* and *gross* to pass by without Notice: but because I find an Account given from our Meeting of *Ministring*

*Friends* held at *Burlington* the 20th. of the 4th. Month 1692. and another held at *Philadelphia* the 24th. of the 4th. Month 1693. to the 2d. days Morning-Meeting in *London*, of the manner of their Procedure with him, &c. I have thought fit to Insert that here, being done with that *Clearness* and *Truth*, and being the *Act* of such a Meeting, as cannot in *Charity* be suspected to be *Partial* or *unjust* therein.

---



---

The

The Present Case truly Stated, in  
reference to the Testimony given  
forth against George Keith, by  
the Publick Friends, the 20th  
of the 4th. Month. 1692.

OUR Late Friend *George Keith* having  
before and at the Meeting of the Mini-  
string Friends, held at *Burlington* in the last  
first Month, there openly in a wrathful and  
bitter Spirit reviled and abused the said Meet-  
ing, by saying, That they were met toge-  
ther to Cloak Heresie and Deceit; and that  
there were more damnable Heresies and  
Doctrine of Devils amongst the *Quakers* than  
among any Profession of Protestants. And  
though these Unbrother-like and Unchristi-  
an Expressions were uttered by him in their  
hearing, that they needed no further Evi-  
dence or proof of the same, and thereupon  
might have proceeded to have disowned him  
then as a Ministring Brother, he continuing  
his Accusation with as much vehmency as Rage;  
yet notwithstanding, the said Meeting ha-  
ving regard to him, knowing the brittleness  
of his Disposition, omitted any further Notice  
than an Entry of his reproachful Speeches,  
giving him to understand that we expected  
he should condemn the same, and accordingly  
appointed

appointed two of his Brethren and Members of the same Meeting to admonish him, and lay before him his rude Deportment, and his unsavoury Words, and to return his Answer to the next meeting of that kind, which followed in course three Months after at *Philadelphia* : The said appointed Friends (*viz.*) *Samuel Jennings* and *Griffith Owen*, accordingly visited him the said *George Keith*, and reminded him of the abuses given by him to the Meeting, and repeated his Words unto him ; upon which he justified the same, and speaking the said words over he declared the same again, *viz.* That they were met together to Cloak Heresies and Deceit, and that there were more damnable Heresies and Doctrines of Devils amongst them than amongst any profession of Protestants, and that he trampled their Judgments under his feet as Dirt ; and with other vile Expressions he treated the two Friends.

All which being reported to the said Meeting ensuing, and he declining his usual appearance (tho at home) and having made an open breach by setting up Seperate Meetings in *Philadelphia* ; and having Printed out of the Unity of Friends the Cause and Reasons of his Separation, wherein he had injuriously misrepresented the Meetings, and Calumniated several Persons with whom he had not dealt in the least in any Church-way : And this he did nine or ten Weeks before this 4th. Month Meeting ; however Friends being come together, and con-

sidering

sidering his violent Temper, and the mischie-  
 vous Schism and Rent that he had made, and  
 how he was like to Introduce further Exer-  
 cises to Friends in these Parts, they were  
 generally inclined to wave any further proce-  
 dure against him at that time, and to adjourn  
 their Meeting for a Fortnight longer, and in  
 the mean time appointed some Friends to visit  
 him, and to admonish him a second time of his  
 Evil Speeches, and to lay before him the evil of  
 the Separation established by him to the great  
 blemish of Truth: Which was done by our  
 said Friends the same Evening, and Notice  
 given to him of the time to which the Meet-  
 ing was Adjourned: but he giving no satis-  
 faction, but persisting in his railings, and vin-  
 dicating the Separation, regarded not the time,  
 and the Friends meeting together; and weigh-  
 ing his further Answers, and observing his  
 fierce and frequent Endeavours to disquiet and  
 divide many of the Neighbouring Meetings;  
 did in a Christian care and duty Consider of a  
 Testimony to go forth against him herein;  
 but delayed to give any out till two days after:  
 being informed he then was likely to be at  
 home. And the publick Friends coming then  
 together, they sent two of their Members,  
 to wit, *William Biles* and *Walter Fawcet*, to en-  
 quire at his house of his return, but he being  
 absent they gave forth the Testimony with  
 this Caution, That it should not be publish-  
 ed till *George Keith* had an Opportunity of  
 hearing it read unto him, and to such others  
 as he approved of; And that after the read-  
 ing

ing of it to him, a Copy thereof should be prepared for him with what Expedition might be: All which was offered unto him, which he refused till the Monthly Meeting in *Philadelphia*, which fell out four or five days after, and there by his Consent it was read unto him, and a Copy given the day following. The intent of the Friends in delaying the publication of it, until he had Opportunity of hearing it read privately, was, that the spreading thereof might be prevented in Case he should then Condemn the said Speeches and decline the Separate Meeting; whereof timely Notice was sent to him: but he upon the reading of the Testimony in the Meeting, instead of Expressing the least trouble or relenting for the same, did within a few days after out of the method and way of Friends, put forth Clandestinely in print a furious Condemnation against the Friends concerned against him, which he styled by the Title of a Plea: Wherein he had like a most disingenious Adversary, upon groundless reports, laboured to reproach several of them, and dispersed the same towards *London*, and other parts, some Weeks e're the Persons against whom they were Printed had a sight of the same. And yet *George Keith*, would possess his hearers and others by his Pamphlets, that he had no Gospel Order from the Meeting, when the whole procedure is according to the order of Truth established among Friends: And he himself cannot but be Conscious to himself herein, that

that neither Gospel nor Order regulates him in Conference with us, nor in his giving forth his Papers against us.

*Signed on the behalf and by  
Order of our Meeting of  
Ministring Friends, held  
in Burlington, the 6th  
of the 7th Month. 1692.*

Sam. Jennings.

## POSTSCRIPT.

AND After *George Keith* and his Adherents, by his said Plea appealed to God the righteous Judge of all Men, and next to all faithful Friends and Brethren here in *America*, and in *Old England*, *Scotland*, and *Ireland*, or elsewhere, to Judge between them and us: Yet in a short time afterwards they got another Paper Printed, which they stiled An Appeal from the 28 Judges, to the Spirit of True Judgment in all faithful Friends called *Quakers*, that meet at this Yearly Meeting at *Burlington* the 7th Month, 1692. But instead of giving us any friendly Notice of this Appeal, they spread and set the same upon Posts about this Town of *Philadelphia* and elsewhere, Nine days at least before the said Yearly Meeting: And when the Meeting time came *G. K.* and his Company met apart in the Court-house,

house, from whence he sent to Friends a Paper in the nature of a Challenge, requiring a hearing of his said last mentioned Appeal, which Challenge was Introduced by one of his followers, who climbing up in our Meeting-house Window (tho the door was open) stood in the said Window with his Hat on, and read part of it while our ancient Friend *Thos. Fauney* was at Prayer. And the publick Friends from the Mornings Meeting had sent to *G. K.* by Word and Writing; That in Case he had any thing to propose to that Yearly Meeting, either as a Friend or Opposer, he should have a suitable hearing, and Answer, provided he would stay till the day appointed for business, which was the last day of the Meeting (Friends not being willing to invert the good Order of Truth, in Imploying those days for business which were Established for Worship). Nevertheless *G. K.* slighting Friends Proposals, calling them Evasions, and Jesuitical Tricks, did give publick Notice for the People to meet him at our Meeting-house after Meeting was over the next day, being the third day of the Week; At which time they accordingly met, whereupon some Friends were sent by the Ministring Friends to acquaint *G. K.* and the People then met with him, how that Friends were ready and willing to give him the Opportunity of a hearing next day following, which was the day appointed for business, according to Friends former proposals in that behalf: But instead



of admitting those so sent to deliver their Message, he and divers of his Followers cried out against them, saying, They had nothing to do there, refusing to hear them ; and insinuating to the Auditory, that the said Friends came to disturb their Meeting ; and so they immediately withdrew to the Court-house : And there the said G. K. and the rest concerned in the said Appeal having set up those ( who made little or no Profession of Truth, for their Judges ) whom they called Impartial Men by reason of their not signing theretofore either with or against the said Appealors, ( though joined with them in Worship at their said separate Meeting ) and so drew up a sort of Judgment against Friends, and signed it that very Night, which is also put in Print, as from their Yearly Meeting signed by Robert Turner, Griffith Jones, and others : And though the same was compleated according to the Mind and Direction of our Opposer G. K. yet it was so far from allaying his rage and violence against Friends, that he still persisted in his abusive Carriage, calling Friends in our Religious Meetings, Hypocrites, Snakes, Vipers, Blood-thirsty Hounds, Impudent Rascals, and such like, bidding them cut him in Collops, fry him, and eat him ; and saying, His Back bad long itched to be whipt. And at the same Juncture he said, That he was like our Lord and Saviour Jesus Christ, comparing himself to a Dove, a Lamb, while

while he thus appeared in a great Transport of Heat and Passion.

It would be tedious to trace him in one halfe his Raileries, invective Preachings, and loathsome Printings against us; since this disorderly Yearly Meeting of his, and Separation from us; his Auditory being generally made up as to the bulk thereof, out of the disaffected, the Apostates, and the more Prophane of all Perswasions among us, whom he gratified with telling them of a Preaching Quaker in *Maryland*, who got another Man's Wife with Child, which they (meaning Friends) could not discern by the *Light within*; and with another being carried drunk out of a Tap-house, with such unseemly passages for a Man of his Rank and Pretences: And tho' we published not a Line in Print to detect him justly of his notorious Falshoods against us, (hoping to have somewhat thereby kept this unhappy difference from being made more publick by us, as much as in us lay, and as long as we could) yet this uneasie and furious Man upon our Return (as usually) to one Meeting on the First Days, during the severity of the Winter, at our Meeting-house on the Front of *Delaware*: He sets on afresh, not only to disquiet Friends here, but very rudely and openly opposed our publick and serviceable Travailing Friend, *Tho. Everndon*, and *Richard Hoskins*, who bearing their Testimonies in the dread of the Lord, and in Humill-

ty of Spirit among us, he called out upon them several times, *Hypocrites, Hypocrites*; and the former of them (tho' two days before he said he had good Unity with him) he call'd him then before many Hundreds, *The greatest Hypocrite that ever stood upon two Legs.* And while for some Weeks we Assembled together, in some of the last Meetings *George Keish* left Friends Gallery, and betook himself to the Stairs near one of the Doors on the opposite side; and being soon weary of that Seat, as appearing there too much like what he was, *viz.* a Common Opposer, his Followers on a sudden set up on a Seventh Day a new Gallery for him over against the Publick Friends; which two of the Trustees hearing of, went that Evening in a peaceable manner, calling to them *Robert Turner*, who was a Trustee also, to remove the same, being set up there as a Seat of Contention, and without the least Consent of the Meeting: And upon their going in, *Robert Turner*, with more heat than true Zeal, and, as he said afterwards, with a dissatisfaction to Galleries, striking on-ly a transient stroke at the new one, he fell severely upon Friends Gallery, and with a suitable Assistance, cut and tore down in an impetuous manner the Stairs, Seat, Floor, Posts, and Rails thereof, levelling it with the Floor, *G. K.* being present, laugh, and express his satisfaction therewith; but he losing ground by his extream Passion, and ill Conduct in those Contests, after one Meeting more he

and Followers leave Friends Meeting again, and retired to their separate Meeting place; where, as we are credibly informed, a great part of their Meeting-time is spent by him in his Personal Vindication, and in rendring Friends here as odious and contemptible as the Malice and Lies of the word of our Adversaries would have us to be. But his Race being even run with us, and his further Excursions being almost stopt, and not so much Credit being given to his repeated Accusations, and his great Attempts of late to the further exposing and dividing Friends here, proving very unsuccessful to his Expectation, as by the Account of the Late Conference imposed by him upon us in a large promiscuous Auditory on the Seventh Instant may further appear; and withal the several Establishd Meetings in these three, and Neighbouring Provinces having disowned him, he is now hurrying all on a start for Old England being very Jealous some of those whom he bitterly Opposes should hasten there before him, though none of us are so much upon the Spur, as being satisfied that wheresoever he goes, or wheresoever his Books reach among Faithful Friends, that he will be discovered to be a degenerated Man from the Spirit and Charity of a sincere Christian. We wish that the Lord may be propitious to him in his Voyage, and give him a sight of his great Apostacy, and let him understand that notwithstanding the vain pretence of his Errand, he is

perfect

persecuting the true Christ of God in his Followers, he seems so Zealously to profess. The Lord God of Mercy forgive him all his severe Treatment of us, and his hard Speeches against us, granting him Repentance unto Life, if it be his Gracious Will. This is the desire of his Abused Friends.

*Signed on the behalf, and  
by Order of the Meeting  
of Ministering  
Friends, Philadelphia  
the 24th. of the 4th.  
Month, 1693*

Sam. Jennings,

D 2

NOW

NOW by the foregoing Account of the *Meeting of Ministering Friends* held in *Burlington* the 6th. of the 7th. Month 1692. it largely appears how Friends dealt & bore with G. K. before any publick *Testimony* was given forth against him: Which said *Account* was Read in the Yearly Meeting at *London*, for this present Year 1694. which might reasonably have been expected, would have stop't G. K. from persisting in that often repeated *Falshood*, That he was *Condemned by the Twenty Eight Ministering Friends in Philadelphia without all Conviction or Trial*: But because I mett with it again in a late Book of his, called, *The Causeless Grounds of Surmises, &c.* (p. 6.) I cannot but make some Remarks upon it.

The said *Judgment* he so much complains of (and is so heavy upon him, though he sometimes seems to slight it) doth chiefly consist of *Three Heads*, judging, 1. His *Separation* 2. *Late Printing*: And, 3. *Reviling Language*: Which Things were all too obvious to be denied. For his *Separation* and *Printing* those were exposed to the view of the World. And for his *Reviling Language*, you hear what was spoken in the open Meeting, viz. That they were met together to cloak *Heresie* and *Deceit*; and that there were more *Damnable Heresies and Doctrines of Devils* amongst the *Quakers* than amongst any *Profession of Protestants*. So that these things considered, they might have given *Judgment* against him then; but they forbore it, and appointed two *Friends* from

the said *Meeting* to visit him, and lay his *Evil* before him : And, if he would not be reclaimed, to let him know, that the said *Meeting* did expect *Satisfaction* from him ; and desired him to be present at the next *Meeting* of that kind, or send his *Answer*. What *Answer* he gave to the two *Friends*, I refer to the aforesaid *Account* : However to the *Meeting* he came not. They Adjourn for a Fortnight, Visit him afresh by two other *Friends*, appointed by the said *Meeting* ; who also give him notice of the *Time*, to which the *Meeting* was Adjourned : which he regarded so little, as to take occasion to be out of Town at the *Time* ; which shewed he continued his *Slight* to the said *Meeting*, who before had said, *He trampled their Judgment as Dirt under his Feet.*

Now Judge, Reader, what *cause* this Man had to complain ; and what *confidence* or *conscience* he must have to proclaim to the World again and again, *That he was Condemned without all Conviction or Trial ?* The *Meeting* did all that was proper for them to do ; sought him, and acquainted him from time to time, what they expected from him, or what he might expect from them. He had liberty, if he pleased, to have made any *Defence* ; but how unreasonable is it for him, *Contemptuously* to absent himself from those *Meetings* at such times, and so put it out of the power of the *Meeting* to speak with him ; and then Complain, *He was not heard or tried, before Condemned.* And if  
he

he by Tryal aludes to Tryals, by course of Law he may find it very Practicable, to give Judgment by Default against Persons refusing or neglecting to be present. But if to give Judgment in the absence of a Person be so Criminal, how will he excuse his own Party, who at the School-house-meeting gave Judgment against *W. Stockdell* in his absence (he refusing, as they say, to come to the Meeting) *Reason &c. p. 9.* but more inexcusable if the act of That they falsely call the Yearly-meeting, at *Burlington* on that account.

As to the matter of the Separation, which he vainly endeavours to throw off himself, upon *Friends* in *America*, I shall not meddle with it; the Yearly Meeting at *London* having determined it, and it being so clearly demonstrated by another hand, (*viz. T. E.*) to ly at the door of *G. K. &c.* And though he assigneth divers things as *Reasons* and *Causes* of it, more particularly his *Offence* against *T. F.* and *W. S.* and *Friends* for not dealing with them according to his mind; yet whoever shall weigh divers *Expressions* that he occasionally dropped to divers *Persons*, will find that he was much alienated in his mind to *Friends*, and had so little a share in that blessed Love and *Life of Jesus*, by which *Friends* are made and kept one, that he rather waited for, and sought occasions against us, than to heal or restore where any slipped. He told *John Wilsford*, before the Separation a considerable time, That *Friends were not the People*; but that there must



come another People: And he told Caleb Pusey, and others, That there were not Six Friends in America, nor in England, No, nor in the whole World, that Preached Christ aright: He told another, That he had that to Preach, that was never yet Preached by any Quaker; That he had much less now against Water-baptism than formerly And that he saw now, that Hicks and Falde had more reason to write as they did, concerning the Quakers, than he then thought they had: And that, if he should appear in Opposition to Friends, he could do more hurt, than all that yet had appeared against them. All these things will be proved against Him, if he deny them; and much more of a like Tendency, Which shews how little his heart was with us, whilst he Hypocritically seemed to be one of us. And its plain from hence, he had entertained Thoughts (if not fully designed) to break off from us, and do what mischief he could against us; which I think none can question, that reads his malicious Pamphlets against us, Printed since he made that Breach in America, or that hath observed his Carriage here, since his Arrival.

I am now come to my last Part, viz. A just Vindication of my self from the Reproaches and Abuses cast upon me by Geo. Keith, &c. in which if I have been too dilatory, is hath been because I preferred the Reputation and Peace of the Church of Christ above my own: For which I shall make no other Apology, than  
in

in the *Apostle's* Words, *Forgive me that wrong*  
 For upon our Arrival here (though *G. K.* in  
 the very first Meeting he came to, gave Evi-  
 dence enough of his *Spirit* and *Temper*) yet I  
 found a desire and *Travel* in *Friends*, if possi-  
 ble, to reclaim and restore him: In which, if  
 it could have been, I should have had my share  
 of satisfaction with others: Which, rather  
 than I would do any thing to obstruct, by  
 kindling fresh *Coals*, I chose rather to suffer  
 in silence. But since he hath now left so little  
 room to hope for his *Repentance* and *Return*,  
 having dealt so treacherously with the *Yearly*  
*Meeting* by appearing in *Print*, as he had  
 done, against them, instead of submitting to  
 their *Advice* and *Judgment*. And expecting  
 my Time not to belong in this *Nation*, I see  
 no reason longer to forbear the doing the  
*Common Right* due to my self. How much  
 have been Calumniated by *Tongue* and *Pen*,  
 by *Geo. Keith* and his *Party*, is known to many  
 in this and other *Nations*: But how they  
 shrunk from the *Charge*, when called upon at  
 the last *Yearly Meeting* in *London*, to make  
 good, is also very well known; and none of  
 them had Courage enough to own or stand by  
 that *Malicious*, *Seditious Libel*, called, *New*  
*England Spirit of Persecution*, &c. only *G. K.*  
 did say, *That part that concerned his own*  
*Trial*, was his: nor would any of them  
 acknowledge or declare, who was the  
*Author*, or *Authors* of the rest of it. I  
 giving this for one Reason of their Conceal-  
 ment

ment. That if the Author, or Authors were known to me, I might take the Advantage of Law against them. I Confess, this was a safe Consideration; but how Manly or Honest, not to say Christian, I leave to be judged by all. Will they, to Defame a Person, do that which shall subject them to the Correction of the Law, yet do it Clandestinely to avoid the Stroke of Justice, and plead Conscience and Christian-Constraint for it too? Surely, This is to set Christianity beneath the Morality of Infidels, who many of them would loath and detest a thing so Execrable and Vile. But though I cannot commend the Justice of these Persons, yet I may their Policy; who knew (at least one of them) that I was provided of Evidence upon the place; to detect their Falshood; if they should insist upon the Matters suggested in that Libel: and not only so, but that G. K. himself knew, before it was Printed, that it delivers Matters of Charge against me therein were false; and so far, as he hath had a hand either as the Author or Publisher thereof, so far hath he sinned against Knowledge, and maliciously and premeditatedly abused me. If he will deny himself to be the Author, I shall leave that to be believed by as many as can: but who knows how much that Party were influenced by him, may safely conclude they did nothing of that kind without him. However, That he hath Published and spread them False, as they are, is certain, and goes a great way to Entitle him to them. But

waving that at present, I shall take notice of such passages in their other Pamphlets as concern me, so far as there is occasion for it, but to regard every *silly Flirt* thrown out against me, were to waste *Time*, and too much gratifie my *Adversaries*.

I find in his Book, called, *Plea of the Innocent*, &c. p. 9. to palliate the *Ill Language* he had given to *Friends*: He complains of *Partiality* in others, Condemning that in him, which themselves are *Guilty*: *Some of them* (says he) *having not only call'd him* Lyar, *an* Apostate, *and worse than Profane, as particularly* S. J. *in the hearing of divers Credible Witnesses.* That ever I called him *Lyar*, I deny not but that I know him to be *guilty* of it, but I like not the Expression. And as to *Apostasse*, to that degree as to render him *worse than Profane*, is so evident, that to attempt to prove it, were a work of supererogation.

*Plea*, &c. p. 13. He accuseth me of *Rapine*, for requiring (as he saith) an *Absolute Submission* from him to the *Judgment* of the *Meeting*. By calling of this *Rank Popery*, he sheweth the *Rancour* of his Spirit. He will then allow, that a *Conditional Submission* in *Matters of Difference* is due to the *Society* of the *Meeting* we belong to; but what is that *Condition* in his Sense? I could never find it any other than this, *If the Party or Parties concerned like the Judgment, they will yield to it, but otherwise.* And this his *Opinion* he hath confirmed

firm'd by *Practice* in his Spurning against the Judgment of the *T. arly Meeting* in London 1694. But this is so Trifling and Endless, that if his method of *Gospel Order* and *Discipline* (which he would fain have been Propagating in *America*) be no better than this, he may spare his Pains in further pressing it upon us.

Further he says, I declared openly in a *Mens-Meeting*: That to do God's business, we needed God's Power and Wisdom; but to do our own business, as Men, we needed it not: which he saith himself, Geo. Hutcheson, Robert Turner, and John Hart publickly testified against. How truly he hath related my words, I know not; but do remember I said something to that effect, and I wonder not at their *Disatisfaction*, who are all since gone into the *Separation*. But he much perverts my intention therein, and would suggest as though I thought, we had a *Self-Sufficiency* to do our own *Business* as Men. I know that all our *Strength* and *Abilities* are from God; my intent was only to shew that in *Church-Affairs*, even the outward part of them, are to be undertaken and managed in the Power and Wisdom of the *Word of Life*: And if there be not a greater necessity to wait for it at such times, and in such Services, than in our *Common Affairs*, I leave to all to judge. And I think those that took *Offence* at this, were so easily *Offended*.

But he saith, *I refused to submit not only to the Judgment of the Mens-Meeting here at Philadelphia, in a small Worldly Matter, betwixt Tho. Budd and me; but refused to submit to the Judgment of a Meeting of the most Eminent Friends, viz. G.F. G.W. and others, appointed at London, to hear the difference betwixt Edw. Byllynge, and him, &c.*

Now as to the First, which he calls a *small matter*, it was a matter of trust of 400 Sterling, by us to be employed for the use of the Children of Samuel Burden, given to them by William Gravet of Exon: Which, how were used in that matter by *Tho. Budd*, I shew more fully if he desires it. But my judgment was and is, that it's improper for any Religious Society to interrupt or alter the will of the Deceased; and so the said Meeting declared afterwards. So that in this there was nothing but Noise and Clamour. As to the other part of this Charge, it's false in Fact, I say, *I refused to submit, &c.* For it's well known, I did submit, so far as I had Power; else how came a Judgment to be given in that matter, against which he hath never heard me open my Mouth: But he hath mis-stated it, and not mistaken it. For the Difference lay betwixt me and *Edw. B.* but betwixt *E. B.* and the Province of *West Jersey*, whose Agent I then was in that Affair, and acted by Commission from them. And for him to say, he doth, *The said Meeting judged me guilty of betraying my trust to E. B.* is false; there

no such thing in their *Judgement*, which I have still by me. And were it not, that I hate to *Rake in the Tombs of the Dead*, I should say more to that matter, of which I find him so *Ignorant*, that his *silence* therein had better recommended his *Wisdom*. But he adds: *That I came away from England in Disunity, with the most Faithful Friends in London on that very account.* This I have often met with from divers *Apostates*, (for I bless God, my *Controversie* is still with them) and this Story was raised and spread by his Countryman *George Hutchinson*, and is still avouched by him; whose behaviour in that Affair, and *Trust of the Countries* he knows, I could have discovered, and offered to do; but that the Meeting appointed for that end, desired to have all things of that nature buried. But since he and others have thought fit to revive them, as an *Effect* of their *Spleen* to me, I thought fit to say thus much in my *Just Vindication*. And shall add this, that had *G. H.* been as true to his *Trust*, as he should, he had met with as many *Rybs* as his *Neighbours*. But to say, *That I went from England in Disunity with the most Faithful Friends*, is a notorious *Falshood* and *Slander*, and as such, I reject it.

But he goes on and *Flirts* upon me, for my too severe *Government* in *West Jersey*; of which, he saith, *The People were generally weary.* This I know to be false; and there is not a *Syllable* to prove it. But since it's a *General Charge*,

*Charge*, as also what follows, of my *Proud and Lofty Carriages*, I shall only return it to him again, and account it (as he saith,) *the way of all Sophisters and false Accusers: Plea, &c. p. 8.* I perceive he takes it mighty ill, to be told by me, *That though he deny our Judgment, yet we shall Judge him.* it may be, he might think himself too *Great* to come under any *Censure*, whatever his *miscarriages* were; but I desire not to be of that *Society*, where any *Member* is too *Great* to be dealt with according to their just *Demerits*.

But (says he) seeing they have given false Judgment against G. K. it is no cause of offence for him to say, *He trampled their Judgment a Dirt under his Feet.* But if he please to remember, those words were spoken before any Judgment at all was given forth against him; so that he could not trample upon it, as false, before he knew what it was. And now that he doth know it, his *Contempt* of it, and frequent calling of it *False*, will not make it so; but that it's *True*, I am very much satisfied. First, from *Friends* in all places being so *Unanimous* in it; and Next, from his and their *Uneasiness* under it.

But G. K. frequently endeavours to incense his Reader, *That some did endeavour to bear them down in Religious Matters, by their Power as Magistrates.* This is very false, and unfair. He offers to give an instance of it, (in *Plea, &c. p. 16, & 17.*) about the *Reading the Judgment*, given forth against him by the 28. in the Monthly Meeting



*Meeting at Frankford, and he saith; It may be noted, That, T. Lloyd, S. Jennings, J. de la Vall and S. Richardson came to the said Meeting, to Countenance the Reading of their Paper of false Judgment against G. K. and his Friends, having put it into the hands of W. Prestone to read: Who offering to read it, the far greater part of the Meeting forbade the reading of it; declaring, that nothing ought to be read in their Meeting, without the general consent of the Meeting. But this unruly and disorderly Man did presume to read the Paper against the mind of most of the Friends present, and T. K. S. J. S. C. J. D. and Anthony Morrice, were so far from giving any Check to this disorderly Proceeding, and Imposition upon the true Liberty and Right of the Meeting, that they encouraged it; and one of them, without the least occasion given him, did threaten to bind an honest Friend to the Peace, S. Jennings calling out for a Constable.*

*'Tis true, that the persons before named were there, and were Magistrates; but I know not of any, that concerned themselves about the Reading of the Paper, except S. Richardson, who was a Member of that Meeting. And why they should be said to Countenance the Reading of the Paper any more than G. K. and those with him, may be said to be there to Discourage it, I know not: For divers of them were no more Members of that Meeting than the other. But where is the blame of putting the Paper into the hand of W. P.? He was the Clerk of the Meeting. But to say,*

say, *The far greatest part of the Meeting forbore the reading of it, I cannot believe to be true, according to my Observation.* I know, that there was a Party in the Meeting, which were against it, which *Joseph Fisher* did head with more *Rage*, than true *Zeal* or *Knowledge*. This Party were Ripe for the Separation, and quickly fell in with it; and no wonder they were so tender of Judging it. But why was *W. Preston* so unruly and disorderly for reading the Paper, when sent to him from a Meeting in Unity? And I must say, and I believe may easily be proved, the far greater part pressed and desired it. But methinks *G. K.* should blush, to stile any Man Unruly and Disorderly, though it were true; since it is hard to find any thing of Mankind (especially pretending to Learning, and a Civil Education) that in that respect can equal himself.

But he says, *That one of them threatened me and an honest Friend to the Peace.* I know not who it was that threatened that, nor to whom but such as know *G. K.* and the Company that came with him, and others that follow him here, may pretty well guess, what he might be for an *Honest Friend*. But that I did inquire, *If there were a Constable there?* is true, and I thought was very needful to keep the Peace. And there being one there, I did charge him, as was my Duty to do that and no more. For they had raised such a Tumult and Disorder in the Meeting, that the Women

of the *House* came to me under much *Concern*, and told me, *She feared there would be mischief*. For tho' they did not *Strike*, yet in their *Rage* there were some, that did *violently catch* at the *Paper* to have torn it away; who had so little of *Religion* in them, that we had no assurance, but they could *Fight* as well as *Snatch* and *Rail*. This was the *Meeting*, where *G. K.* himself called a *Magistrate* (*viz. Directop de Grave*) *Impudent Rascal*: (which afterwards to justify, he was put to the trouble of using *Goodman's Dictionary*.) I think this last passage shews, there was so much of *Heat* and *Disorder*, as might need a *Constable* to suppress.

*G. K.* in one of his *Books* (which I have not by me) charges me, with *openly calling me of our Church-Members, in a Monthly-Meeting Nonsensical Puppy*. The first Intimation I had of this was in *Print*, which somewhat surprised me knowing my self to be *Clear* of it. But being said to be spoken in a *Monthly-Meeting*, I went to divers of the *Members* of that Meeting, to inquire if they heard any such thing, or could tell me who had raised it? All that I spake with, said, They heard no such thing: Till at last it was said to be spoken by one *Tho. Tress*, a sort of an odd singular Man, that sometimes Meets with *Friends*, sometimes with the *Separatists*. However, he affirmed it to be true. I endeavoured to Convince him, that it must be (at best) a *mistake*, seeing there were so many, some of which were much

nearer to me than him, who affirmed, they heard no such thing, nor did they believe any such thing: And I do solemnly affirm, *There was no such thing.* And so shall leave the Probability of the Truth of it to be judged by others.

But to Aggravate the Crime, it's said, to be spoken to a Church-Member too: What I did say, was spoken to *Griffith Jones*, who I never heard, himself affirmed any such thing of me; so in that respect was a better Church-Member than he, that had *falsely Accused* me. But what *Griffith* is for a Church-Member, I suppose is well known here, as well as elsewhere.

In that Book under the Name of *Robert Hanny*, p. 13. I am charged with *Attesting the Name of God to a Lye*; as *G. K.* proved to the Yearly Meeting, by a Paper signed by *Samuel Jennings* his own hand. What I said in the Yearly Meeting was true, viz. That *G. K.* did say, *That there were more damnable Heresies and Doctrines of Devils amongst the Quakers, than amongst any Profession of Protestants:* And I think, I had Reason to know it, for I wrote it from his Mouth, and read it to him, and he denied it not at that time. Besides, it is not I only, but the Meeting of *Ministring Friends* in *Pensylvania*, &c. that says it, for the Paper is from them. But his Cavil at the Paper is, because it saith (in another part of it) *That he repeating the said words over again, declared the same thing, viz. That there were more dam-*

*nable*

nable Heresies and Doctrines of Devils amongst them, (instead of Quakers) than amongst any Profession of Protestants. Who that them was, he had declared before, viz. the Quakers; and who did he speak it to? Quakers: And is any thing more common, than to say to any Society, such or such things are amongst them. But I shall not insist further on it, believing, that no honest Friend believed, that I was Guilty of any such thing (for if they had, no doubt I should have been Censured,) much less that it was proved against me: And here, I think the Author of that Pamphlet hath ventured upon Two great Falshoods, to prove me guilty of One, viz. First, That what I said was a Lye: And Secondly, That it was proved so.

In that Book called the Causeless Ground of Surmise, &c. p. 12, & 13. G. K. seems equally uneasie that the Yearly Meeting have censured me and Friends in America no more, as that they have censured him and those in the Separation with him so much. I shall here pass by his complaint of what he calls the false Judgment of the 28, having spoken to it before; but I shall here take notice of the Instance he gives of my great Pride. When some of their Friends (as he saith,) were Ex-postulating the case with me, I stretched out my hand, saying, If I draw forth my hand, I will not pull it in again, until I have quelled you all. Something to this effect I did say, though not in the same words, which I acknowledge

I dge to be unadvisedly spoken, and I might have exprest my self in words less subject to exception. But it ought always to be allowed, where any thing Ambiguous is spoken, for the person to interpret his meaning, and I do solemnly say, I never intended them in that Sense, as they are by him and his party perversly construed, as in the Book of the Tryal, &c. They say, this presumptuous expression favoureth too much of *Lucifers* Pride, who said, I will be like the most high, &c. I think none that know me, can suspect me to be guilty of such Vanity and Impiety, but the Friends he speaks of, that expostulated with me, were of his own party, particularly *John Macomb* (of whom I have spoken already,) and *Ralph Ward*, of whom there is no great reason to speak much as a Friend, these two with divers others of the Rabble, followed the Magistrates, as they were going from the Court to Dinner, and they two especially did rail and snarl intollerably at us, saying, They thank d God we could not take their Lives away, but we coveted their Goods; to whom I replied, let us alone, you see that we are unwilling to take any great notice of your abuses, and do the least we can do; but their following us in the Street, and persisting in their raillery, occasioned me to say what I did, the meaning of which in a candid and true Sense, was no more then this, That if I once engage, and make use of the power I have, in the station I stand, I will not desist, 'till I have

have reduced you to a better behaviour : And precarious is the Power and Condition of that Magistrate that cannot do it.

I shall now take notice of the procedure of Law that hath been against *G. K.* and some of his Party, which they so loudly and falsely call Persecution. 'Tis true, there is such a thing as Persecution, and I take it to be thus distinguished from a just Prosecution. Persecution is a suffering inflicted upon the sufferers, for the discharge of their duty to God. Prosecution is a justice done on Transgressors of the Law, for their injuries done to Men, or blasphemies to God. Now that these Men were Prosecuted by Law for their abuses to the Government, and those that were concerned in the Administration of Justice, and how much some of them courted it, and endeavoured to provoke the Magistrates to it, I shall shew hereafter.

In the Infancy of the settlement of *Pensilvania*, the Legislators saw cause to make provision by a Law, to secure the reputation of the Magistrates from the contempt of others, foreseeing no doubt (and perhaps perceiving something of it then) that People by reason of their equality in other things, might be under greater temptations, to run into this evil there, than where the condition of the Magistrates had raised them above, and set them at a greater distance from the Common People. It was therefore enacted, That whosoever should speak contemptuously, or slightly

ingly of a Magistrate, should be punished by a Fine according to the nature of the offence.

Now that these complainers of Persecution, had egregiously transgressed this Law, and that they did endeavour to raise Sedition and subvert the Government, and for that cause only, and not upon any Religious account they were Prosecuted, this following Instrument will make appear, together with the several Presentments brought in against them by the Grand Jury.

---



---

A  
S  
S  
H  
A  
R

K  
an  
Pe  
ou  
pu  
th



At a Private Sessions held for  
the County of *Philadel-*  
*phia*, the 25<sup>th</sup>. of the 6<sup>th</sup>.  
Month, 1692.

Before,

Arthur Cooke,  
Samuel Fennings,  
Sam. Richardson,  
Humphry Murry,  
Anthony Morris,  
Robert Ewer,

} Justices of the County.

**W**HEREAS the Government of  
this Province being by the Late  
King of *England*'s peculiar favour Vested,  
and sithence continued in Governour  
*Penn*, who thought fit to make his, and  
our worthy friend *Thomas Lloyd* his De-  
puty Governour; by, and under whom  
the Magistrates do act in the Govern-  
ment;

ment ; and whereas it hath been proved before us, that *George Keith* being a Resident here, did contrary to his duty publicly Revile the said Deputy Governour, By calling him an Impudent Man, telling him, he was not fit to be a Governour, and that his name would stink, with many other slighting and abusive Expressions, both to him and the Magistrates ; (and he that useth such Exorbitancy of Speech towards our said Governour, may be supposed will easily dare to call the Members of Council and Magistrates Impudent Rascals,) as he hath lately called one in an open Assembly that was Constituted by the Proprietary to be a Magistrate) and he also charges the Magistrates, who are Ministers here with Ingrossing the Magistratical Power into their hands, that they might usurp Authority over him; saying also he hoped in God, he should shortly see their Power taken from them, all which he acted in an undecent manner.

And further, the said *George Keith* with several of his Adherents, having some few days since, with unusual Insolence, by a Printed Sheet, Called an Appeal,

peal, &c. Tradueed and vilely misrepresented the Industry, Care, Readiness and Vigilance, of some Magistrates and others here, in their late proceedings against the Privateers, (*viz.*) *Babitt* and his Crew, in order to bring them to Condign punishment, whereby to discourage such attempts for the future; and have also thereby defamed, and arraigned the determinations of the Provincial Judicature against Murtherers; and not only so, but also by wrong Insinuations have laboured to possess the Readers of their Pamphlet, that it is Inconsistent for those who are Ministers of the Gospel to act as Magistrates: Which if granted, will render our said Proprietary incapable of the Powers given him, by the said King's Letters, Patents, and so Prostitute the Validity of every act of Government, more especially in the Executive part thereof, to the Courtesie and Censure of all factious Spirits, and Malecontents under the same.

Now for as much as we, as well as others have born, and still do patiently endure the said *George Keith* and his adherents in their many Personal Reflections

ons against us, and their gross Reviling of our Religious Society, yet we cannot (without the Violation of our Trust to the King and Governour, as also to the Inhabitants of this Government, pass by or Connive at such part of the said Pamphlet and Speeches, that have a tendency to Sedition, and Disturbance of the Peace, as also to the Subversion of the Present Government, or to the dispersing of the Magistrates thereof.

Therefore, For the undeceiving of a People, we have thought fit by this Publick Writing, not only to signify that our procedure against the Person now in the Sheriffs Custody, as well as what we intend against others Concerned, (in its proper place) Respects only that part of the said Printed Sheet which appears to have the Tendency aforesaid and not any part relating to difference in Religion, but also these are to Caution such who are well affected to the Security, Peace, and Legal Administration of Justice in this place, that they give no Countenance to any, Revilers and Contemners of Authority, Magistrates, or Magistracy, as also to war

all other Persons, that they forbear the further publishing and spreading of the said Pamphlets, as they will answer to the contrary at their Peril.

*Given under our Hands and Seal  
of the County, the Day, Year,  
and place aforesaid,*

---

  

*Phila-*

---

---

*Philadelphia*, the Fifth of the  
Eighth Month, 1692.

**WE** of the Grand Jury, for the Body of this County, do present *Peter Boffin* for that he hath accused S. J. being a Magisterial Officer, with being an unjust Judge and of his being Drunk, and of laying a wager with *John Slocum*, and for many other Scandalous, Reproachful, and Malicious Expressions, to the defaming of him, and tending to the disturbance of the Peace, contrary to the Law in that Cause made and provided.

We of the Grand Jury, do present *George Keith* and *Thomas Budd*, as Authors of a Book Entituled, *The Plea of the Innocent*. Wherein in page the 13th. about the latter end of the same, they the said G. K. and T. B. defamingly accuse *Samuel Jennings*, he being a Judge and Magistrate of this Province, of being too High and Imperious in Worldly Courts, calling him, an Ignorant, Presumptuous and Insolent Man, greatly Exposing his Reputation, of an ill president, and contrary

trary to the Law in that Case made and provided.

The presentment of *William Bradford*, I take as they give it in the Tryal, the substance of which as they say, was, That they, viz. The Grand Jury present the 9th, 10th, 11th, and 12th, Articles of the Paper called An Appeal, &c. As being of a tendency to weaken the hands of the Magistrates, and we present *William Bradford* for Printing of the said Seditious Paper, &c.

I shall not Comment on the Sessions Paper; nor Presentments, they speak plain enough for themselves, and do sufficiently demonstrate, that the persons exclaiming so much of Persecution, were but under a just Prosecution of Law, for their contempt and abuses of the Magistrates and Government, &c. But G. K. &c. have a new devise to get off of that, after they have traduced and exposed them at their pleasure, to tell them if charged with it, that they speak not then to them, nor of them as Magistrates. How then do they speak to them? Why to some as Ministers, and to others by profession Quakers, and do declare they do it conscientiously too, Causeless grounds, &c. p. 12, and 13. But how can any believe that this is done conscientiously, or with an intent, or desire to reclaim the persons so exposed by them (supposing they were guilty) but rather to recriminate such as have been engaged in a testimony against them. Have they no better way to discharge

discharge their Consciences to such as they  
 suppose to have erred, than to publish their  
 defects (if they were so) to the World, be-  
 fore ever they have spoken to the parties thus  
 abused by them? What Conscience is in this?  
 I shall leave to any but a feared Conscience to  
 determine. But *G. K.* had like to have spoiled  
 all, by an implicate acknowledgment, that some  
 words spoken or written by him; and *T. A.*  
 by way of charge against me, did respect my  
 Magistracy; See Causeless grounds, &c. p.  
 125b. Where repeating what they had before  
 charged me with, viz. That I was too high  
 and imperious, both in Friends Meetings, and  
 Worldly Courts, and of being an Ignorant  
 Presumptuous and Insolent Man, which last  
 words, saith he, did no ways respect his Ma-  
 gistracy. Then I hope he will grant that some  
 part of those words did, which is too plain to  
 be denied, for they tax my carriage in Worldly  
 Courts, in the exercise of my Office as a Ma-  
 gistrate, and this is that for which *G. K.* and  
*T. B.* were Presented and Prosecuted: which  
 I think will take away all pretences, that I  
 was on a Religious and Conscientious account  
 and that instead of being persecuted by the  
 Government, they were the persecutors of the  
 Government (if there be such a thing as Tongue  
 and Heart persecution) as *G. K.* falsely insin-  
 uates, he and his party were the objects of Res-  
 sons and Causes, &c. p. 3.) But how much he  
 and his party were guilty of what they charged  
 on others in that respect, their own late Book



will shew in a great part, but such as were Eye witnesses, and immediately concerned, did see and feel more; nor will *G. K's*. Certificate from the Deputy Governour and Council of *Philadelphia* ( which he says clears him of all these charges, amply declaring his innocency and peaceable behaviour towards the Government, and them in Authority at that time) do him much service, nor weigh much with thinking People. For who is it that doth not know the propensity that commonly appears ( on any turn or change) in those that succeed in place and power, to censure and expose such as were before under the same charge and trust they are called to, especially where there hath been any emulation, or former grudgings on that account? But I shall now touch upon some words and behaviour of *G. K's*. after which I shall submit it to the Judgment of the Impartial, how far that Certificate deserves to be credited, or *G. K.* excused. I have been told by several Friends that were in a Meeting in *West-fersey*, where they heard *G. K.* say, "That they should hear before it was long, that he were either whipt or imprisoned; and rather than he would appear a false Prophet, he did what he could to procure it; and hundreds can witness, that he did in an open Meeting at *Philadelphia*, say to the Deputy Governour *Tho. Lloyd*, Thou art a pitiful Governour, why dost thou not send me to Prison, or order me to be whipt, my back itcheth for a whipping,

whipping, and hath long itched for it. And what language he gave to *Tho. Lloyd*, Telling him he was an impudent Man, &c. And how he called a Magistrate Impudent Rascal, you have an account before. Now what thinketh thou Reader, Is this the Innocent person whose peaceable behaviour towards the Government deserved to be so amply declared, and he cleared of all charges to the contrary, by a Certificate from a Deputy Governor and Council? Should I enumerate all his abuses to Government, 'twould be tedious, but as all indifferent People must needs judge him much to blame, from what is already said, so I think he is most of all to blame, after this, to justify such practices, abusively to proclaim to the World, that he is persecuted for Conscience sake; and when all is done, What did he or *Tho. Budd* suffer? Were they, or either of them Whipped or Imprisoned? No such matter, they were only presented and had a tryal at Court, were adjudged Guilty, and had a Fine of Five Pound each set upon them, which was never levied; for which if they had gratitude enough, they ought to acknowledge the Clemency of the Government, and particularly such as might have exacted it. But suppose they had been as hardly and rigorously dealt with, as they would have the World to believe. What were all that to me, the abuse was not taken as done to a singular or private Person, but to the Government, and accordingly they

were Presented by the Jury, and Impleaded by an Attorney, such as the Court was pleased to allow: But they say I was upon the Bench when they were Fined, which is also a mistake, for though I were there when the Judgment of Court was delivered, yet I neither delivered it, nor was I concerned in agreeing what it should be, but as is usual in such Cases; the Justices consult and agree that in their Chamber, and order it to be delivered by the Clerk in Writing at the close of the Court.

The next thing I take notice of is that of *Peter Bos*; who in that Book of the Tryal, &c. p. 10. is represented to be in Church Fellowship with me, at the time when he wrote that Letter to me, shewing his dislike of the judgment of the Twenty Eight, and telling me (as he saith) of some Scandals I lay under, &c. I believe the occasion and reason of his sending that Paper to me at that time is truly given, viz. That he was offended with the Judgment of the Twenty Eight Friends, against *G. K.* &c. For this indeed I take to be the chief ground of all their quarrel with me, but that he was in Church Fellowship with me, I deny; for the judgment given forth against *G. K.* and his adherents included him, who hath given sufficient proof, how closely he adhered to him. By what follows, therefore, no reason to expect from me any dealing with, in a Church Method. But if he accounted himself a

G

Church

Church Member with me; Why did he not use me as such, and admonish me privately, before he went about openly to defame me? But to say that the Paper he sent to me was private is not true, for it came unsealed to me, which shews it neither was private, nor intended to be so. And how like a Christian admonition is it to me, let all judge, for he seems not to address himself to me in it, which makes perfect Nonsense, and I have been told by many, the matter contained in that Scurrilous Paper, was frequently reported in any place, or company, by him before I received it, a Copy of which here follows:

---

The

---

---

The Paper lately published  
at *Philadelphia*, by 28. a-  
gainst *G. K.* and those  
joined with him, &c.

‘ **H**AS and is like to occasion much  
‘ Trouble and Difference among  
‘ us, not only because of the false  
‘ things Compact in it, as is well known  
‘ to many Witnesses, and now to Impose  
‘ it on all the Meetings, is plain down-  
‘ right Popery; and gives just occasion  
‘ to all, not only to judge it as it is  
‘ for the Abuse, but also inspect further  
‘ into things and them; these Mini-  
‘ string Imposers upon other Mens  
‘ Consciences, like unto the *Roman*  
‘ Clergy; and to show how ill the  
‘ People do resent these things, one  
‘ who was not a *Quaker*, so soon as the  
‘ Paper was made publick, says, What  
‘ Devil.

( 88 )  
‘ Devillish work is here like to be, a  
‘ pack of Fools have sent their Bull  
‘ out? What a piece of work you’l  
‘ see in short time, and how they’l ex-  
‘ pose themselves, and force others to  
‘ send it home in Print; (says he) with  
‘ worse words of some, unfit to  
‘ mention here, &c. By exposing this  
‘ your Edict, you have made all Peo-  
‘ ple your Judges, into whose hands it  
‘ shall come; (the Papiſts themselves)  
‘ for your Unrighteous Judgment,  
‘ and drawing in those with you that  
‘ have subscribed to they know not  
‘ what, who were not present at either  
‘ of the Meetings; so consequently did  
‘ not hear the Words charged on G.K.  
‘ to be spoken by him, &c. but have  
‘ taken all upon trust, and signed as a  
‘ Man that would be a false Witness to  
‘ a Bill or Bond for Money, where none  
‘ is due, ’tis hoped that some will see their  
‘ over-haste, and repent it, as well as  
‘ others have done. How can you ex-  
‘ pect this act of yours will be accounted  
‘ Righteous Judgment, to Condemn a  
‘ Man for Words, and cover one anothers  
‘ Deeds as well as worse Words, in  
‘ and

' and among your selves; Has S. J.  
 ' ever been dealt with for his many  
 ' Enormous, Palpable, Gross miscarri-  
 ' ages chargeable upon him, his Great-  
 ' ness and Pride, so Insolent and Lofty  
 ' none dared to touch him, and for  
 ' his Abuses to a Poor Worm, who  
 ' writ to him for Justice and Satisfac-  
 ' tion, could have no answer of the said  
 ' Letter, and being discontented to hear  
 ' him Preach to an Auditory, knowing  
 ' his Life to be unfavoury, and an unjust  
 ' Judge: I writ the Second Letter to  
 ' him of dislike to his Preaching, which  
 ' after he had read, flung it into the  
 ' Fire; Why did he not answer it, and  
 ' get satisfaction from the Author? But  
 ' that he knew himself Tardy; resolved  
 ' to exercise *Bonnors's* Cruelty, on my  
 ' poor Paper; and its matter of Sorrow,  
 ' there's divers among you know enough  
 ' of S. J. but you cover him and one  
 ' another; and whom you please to a-  
 ' buse down with him amain; Do you  
 ' think People are Blind, and without  
 ' Sense? Be it known, they See, they  
 ' Hear, &c.

1. ' Pray let it be queried into, whether it was not true, that S. J. did wage his Horse with *John Slocum*, to Ride a Race with their Horses; and whether J. S. did not refuse to take the advantage of him because S. J. was Drunk, &c?

2. ' And pray let it be enquired into, whether S. J. at another time was not so Drunk could scarce get over the Ship-side of *Joseph Bryar*, when at *Burlington*?

3. ' And pray let it be enquired, whether the said S. J. did not wickedly Surveying a Tract of Land, which *John Antrum* had actually began to do?

4. ' And pray let it be enquired into, whether S. J. did not take away the Meadow of *Richard Matthews*, who being in *England* took the advantage. What the effect will be time must manifest, how odious he will render others for S. J.'s sake, he being a pretty Eminent Man in *London*?

5. ' And pray let it be enquired into, the Actions and Abuses of S. J. to *John Skeen* Deceased, which should have been



‘ been answered at *Burlington* Meet-  
 ‘ ing ?

6. ‘ And pray let it be enquired into,  
 ‘ whether it were *S. F.* or *J. Simcock*,  
 ‘ that was by two persons carried to Bed  
 ‘ Drunk ?

7. ‘ And pray let it be further enquired  
 ‘ into, whether it were the said *S. F.* or  
 ‘ *J. Simcock*, that was so Drunk lost a Coat  
 ‘ that was borrowed of another Man, &c.  
 ‘ Seeing so many of you have Condemn-  
 ‘ ed *G. K.* for Words, let these Actions  
 ‘ be also Condemned, they being as great  
 ‘ pretenders to be Ministers as him ; and  
 ‘ pray take special care this be not burnt  
 ‘ as the former, having a Copy of the  
 ‘ same.

*Peter Boss.*

THE first thing I take notice of in the foregoing Paper, is the strange confidence of the Man; in accusing me to be of an unsavoury Life; which had it been as true (as I bless God it's false) through the sufficiency of whose Grace, I have been preserved from a Scandalous Life, since the time that I received and owned the Truth; yet for his own sake, had he been Wise, he should have forbore such an Expression, knowing that his own Conversation was so notoriously unsavoury and scandalous, as gave me occasion, long before any thing of this Breach appeared, to rebuke, and reprove his forward and undecent appearing in our Meetings of business in *West Jersey*; and though he did in some part own and condemn the fact, with which he was charged, and should never have been revived by me, had he kept as became him, under those Circumstances. But since he hath so far forgotten himself, and would be thought so clean as to be qualified to judge others; I shall remind him of that suitable Admonition given by the best of Monitors to such an one, *Matth. 7. & 5. Thou*

*Hypocrite*

*Hypocrite first cast out the beam of thine own eye,*  
 &c. His next complaint is, that after I had  
 read his Letter, which he calls his Second, I  
 burnt it. In this he is mistaken; for I burnt  
 it before I read it, understanding from whom  
 it came, and knowing of no business he could  
 have with me, but to Rail and Quarrel as he  
 did in his other, I thought therefore to dis-  
 courage him, from persisting in that course,  
 and bid the Friend, at whose House I was, tell  
 him if he enquired for an answer, what use  
 I made of it. But he goes on, saying, Why  
 did I not answer it, and get satisfaction from  
 the Author, but that I knew my self Tardy,  
 &c? To which I Answer, I never knew  
 what was in it, How then should I Answer it?  
 But his giving that as the Reason, because  
 (says he) he knew himself Tardy, put me  
 upon a necessity of taking so much notice of  
 his last Letter, as to get satisfaction of him,  
 according to his Desire and Challenge; for  
 to do otherwise had been to submit to the  
 guilt of his Charge; I therefore chose, since  
 he had so publicly reproached me, to make  
 my Defence as publicly; which was done in  
 open Court, in *Philadelphia*, the 5th. of the  
 8th. Month, 1692. But the Libeller would  
 insinuate, p. 10. & p. 19. That *Peter Ross*  
 and his Wife much desired to come to Tryal  
 the First Court; and urged the injuries of  
 the delay thereof. This is such a piece of  
 Fallacy, as may not pass without rebuke;  
 for they were offered a Tryal the First Court,  
 if

if they desired it, but withal were told that the Court could not force it on them, so that it was left purely in their own choice; and *Peter Bos* himself, together with his Tools and Attorneys, *Tho. Harris*, and *Charles Pickering*, did in open Court desire to have it deferred to the next Court, which was granted them, and the Juries dismiss, after which the Justices being together in their Chambers, *Peter Bos* makes a demand of Tryal, when he knew the Juries were dismissed, so that this was a perfect design that they might have an appearance of a complaint. The Libeller would also insinuate 17. & 19. as though *Peter Bos* could very hardly be permitted to have his Letters and Papers read in Court, but however at last through much importunity, they admitted some of the Papers to be read, which here follow. It's true that the Court did object against Paper Evidence; But why then did they not do me that Justice, to let the World know, that I made it my request to the Court, that they would suffer him to read that he had, and make the most of it; for proof of any or all his Charge? Which was accordingly done; but to say through much importunity, they admitted some of the Papers to be Read, which here follow, This is as Falacious as the sayings of the Oracle *Delphos*, did they admit of but some of the to be Read; For what Reason, because they were not all Offered to be Read, nor was

(I believe) all there to be Read; but have been picked up since that time, for I do affirm, he was not limited after my request as afore-said, and to remove the Courts Objections against it, I used the Words of an old Maxim, That there can be no injury to a willing Man.

So he went on to prove the First Article of his Charge, viz. That I ran a Race with *John Slocum*, was Drunk and lost the Wager, for proof of which, he produced a Paper subscribed *Mary Budd*. This Paper says, That *Mary Budd* says, that *Sarah Buddle* says, that *William Biddle* says, that *John Solum* says, &c. Was ever such stuff produced in a Court for Evidence before, but to deceive the Reader they would have it believed that they produced three other Evidences in Court besides to this matter, as that of *Bastill*, *Beck* and *Bainbridge*, but nothing of it appeared then, but if it had, What do they say? Why all upon report, and that false too. But *George Keith* being in Court, and I having heard, that he had made it his great care to enquire into this matter of *John Slocum* himself, (for what end I leave) I did desire him that since I was openly Charged, that he would do me that Justice as to declare *Slocum's* answer to him, which he refusing, I told him, then I should do it as I heard it, which was as followeth, viz. That he told *G. K.* it was a bad Spirit in him, that went about to pick up matter against his Neighbours: But *G. K.* pressing further

further to know if the matter were true, to him, it was not true. Now *G. K.* knowing this, it had been but bare Justice, not to be generous, to have declared it. But for the farther clearing of this point, here follows a Certificate, under the hand of a Person that providence ordered to be now in *England*, who was in my company all that Journey, when this was said to be done, that doth farther clear me of that scandal, as also of another raised upon me since the Printing of the Malicious Libel, of which I shall take notice in its place.

---

Where

---

**W**HEREAS, it is Insinuated by  
 ' Print and otherways, that  
*Samuel Jennings* did Run a Horse Race  
 with *John Scolum*, and was Drunk,  
 and lost the Wager, at the time when  
 the *West Jersey* Commissioners met  
 with them of the *East Jersey*; and also  
 that he was Drunk at the same time,  
 at the House of one *Robert Cole* at  
*Amboy*; I being in his company, and  
 employed in that Service, *viz.* For  
 agreeing the Partition-line betwixt the  
 two Provinces, do know the said Re-  
 ports to be false.

Witness my Hand, this 29th.  
 the 3d. Month. 1694.

*Robert Dinsdale*

T.

*To the Second Article,*

That I was Drunk on Board *Joseph Bryar* Ship, when at *Burlington*, that I could scarce get over the side; This is an absolute falsehood, which *Peter Boss* knew to be so, the person whom he had reported to have said it, denied it, before he had thus accused me in that Paper. Judge then what manner of usage I have had from these my implacable Adversaries: But to clear the point further. When this slander was abroad in Print, *Joseph Bryar* meeting with it, without my knowledge or desire, sent me a Certificate of my cleanness in that matter; Which though I cannot insert, not having it here, yet if any will venture farther to insist upon it, I shall produce as also divers testimonies from Friends and others that were with me at that time: For I know not that I was ever more than once on Board the Ship of *Joseph Bryar*, several Neighbours with their Wives being then invited, and there.

*To the Third Article.*

Whether I did not wickedly, in Surveying a Tract of Land, which *John Antrum* actually began to do? This is false, and nothing offered to prove it, which I take to be because he knew it was so.



*To the Fourth Article.*

Whether I did not take away the Meadow of *Rich. Matthews*, &c? for which he produced a long idle story from *Daniel Leeds*, who told me, he had Surveyed that formerly to *Rich. Matthews*, if that be true, 'twill terminate the matter, for it must resolve in this, if it were Surveyed to *Rich. Matthews*, it could not be legally Surveyed to me. If it were not Surveyed to him, then it was common Land, and might be Surveyed to me, or any body else. But I have heard by one that was present when *Rich. Matthews's* Land was surveyed; that this Meadow was intended to be Surveyed to it, but was not then done, nor do I hear of any pretence to the doing of it since. So that I am the more confirm'd it was never done by that lame Record of *Daniel Leeds's* producing, that gives no account of Courses, Distances, nor number of Acres of the Meadow, which is such a return, as one pretending to art would blush at. But however there can be no wrong done by me to *Richard Matthews*; for either it was Surveyed to him, or it was not; if it were, then he has it, if it were not, What pretence hath he to it more than I, who am a Co-ordinate Proprietor of the same? and what can he say more than I?

*The Fifth and last Article.*

Relating to me, is only a suggestion in general terms of abuses done to *John Skeen* Deceased, which if *Peter Boss* had nothing to say to make good his Charges, I shall need to say as little in my defence.

*As to the Sixth and Seventh Article.*

Where he squibblingly queries, Whether it were *S. J.* or *J. Simcock*, that was carried Drunk to Bed, betwixt to persons? And whether it were the said *S. J.* or *J. Simcock* that was Drunk, lost a Coat that was borrowed of another Man? These things I know nothing of, and believe that *J. Simcock* deserves not so base a Reflection, being a Man fearing God, and of good Repute in the Country, but his Crime is that he is one of the Twenty Eight, that first appeared in testimony against *G. K.* &c.

Thus Reader if thou art impartial, thou wilt see and grant, how little matter is in this great and loud Charge, and nothing proved; so that all indifferent People disnauseate, and abhor the baseness of the practice of this Man *Peter Boss*, whom the Jury found only Guilty, as they say, of transgressing the 29th. Chapter of the Laws of this Province, &c. For which he was Fined Six Pound

The word only here, is given to put an emphasis upon the Verdict, which shews, how light a matter the Libeller esteems it, to slight and Condemn Magistracy and Government, the necessity and dignity of which is not to be disputed in it self, how mean soever the instruments of it be, since we have always owned it to be an Ordinance of God.\* As to divers other things suggested against me in that malicious Libel, relating to the usage of my Servants, &c. representing me either cruel or obscene: I deny any one thing as there suggested to be true; and were it needful, I could procure, as large a testimony of the good usage of my Servants perhaps as any Man in that Country, that hath been Master of so many, and that from the very hands of those that I am represented to abuse: though I was never principled against giving the Correction to Servants; and in that Country where Servants are bound for time; it's very well known, how froward many have proved, with design if possible, to torment and tire those they have belonged to, to force them to give them their freedom.

I shall give but one Instance more, of the measure I have had from these People, I mean *K. P. B.* &c. and so come to a Conclusion, having been much larger then I intended, or any circumstances for time would well allow, the Book indeed deserved, being it's such none here, nor any where else can yet be found by me to own. The matter is this, as

near as I can relate it, not having the Paper by me. Whilst *Peter Bofs* was in the Prison at *Philadelphia*, he says there came to visit him one *Robert Cole*, who asked, What are you in Prison for. Saying *S. I.* was Drunk? I'll prove that, for he was Drunk at my House and Spewed in the Bed, and gave the Maid a piece of Eight to clean it. This *Peter Bofs* &c. spread Town and Country, by small Manuscripts, that came into the hands of such as never were of our Communion, for it came too late to be Printed with the rest, or else no doubt we had had it. When I heard it, I desired two Friends who lived near *Cole*, to enquire if he had reported; he told them if he had, he did not know it, for he confessed he was Drunk, when he was in Prison with *Peter Bofs*, and that he knew no such thing by me, but said, on the Morrow after he had been with *P. B.* *George Keith* desired to speak with him, and went together, *G. K.* asked him, concerning what he was said to have reported of me, he told him, as he says, that he knew no such thing of me, *G. K.* told him, an honest Man would be as good as his word; and he having said, Why should he deny it? He said, he knew not that ever he said it, but did Confess, that he was Drunk, and knew not what he said: But *G. K.* pressed it so far, till as *Cole* says, his Wife desired him to desist, saying, Husband, the Man says he was Drunk, therefore let him alone. Yet notwithstanding the report was spread by Paper, &c. to the utmost of their power

power. I shall not need to aggravate this, by making any remarks upon it, being so loathsome in it self, as cannot be related without great reluctancy. How like this was to Sufferers for Religion, and under the weight of a heavy Persecution; I shall leave my Reader free to Judge, and pray God to forgive the Iniquity of my Enemies, that have bitterly belcht out, and thrown forth whole floods of reproach against me, which how ill soever it hath been on their part, I bless God, I have been carried through it and over it, and can hardly count it a suffering, esteeming it as my Crown, to be reproached, by such as Apostatize from the Truth, with which I have been acquainted long enough, to make it familiar and easie to me. And it is my great satisfaction that the unkindnesses I have met with in this Nation, at this or any other time, hath been mostly from those, that have been concerned in, or favourers of, the Old or New Separation, which, rather than I would purchase their favour, at so dear a rate, as to spare them, much less to fall in with them, (till they repent) I would rather chuse, to stand exposed to their utmost rage and fury. And though I am not wholly unknown, nor a stranger in this Nation, and have reason many ways to be endeared to it, and more, that the ray of God's Love reached me in it, than that I drew my first Breath in it. Yet having had my residence for more then 14 Years, in a remote and, it may with reason be supposed, that my condition and Carriage may be better known

there than here: For which Reason, I have  
 chosen to publish the Certificate, sent  
 me by Friends there, who remain in Union  
 and have not been defiled with G. K's Se-  
 paration, which I intend for a Conclusion  
 of this Work.

---

To our Dear Friends and  
Faithful Brethren in *Eng-  
land*, and elsewhere, where  
these may come; From our  
Quarterly Meeting in *Phi-  
ladelphia*, in *Pensilvania*,  
the 4<sup>th</sup>. of the 10<sup>th</sup>.  
Month, 1693.

**I**N a tender sense of that Everlasting Love  
which God the Father through his Dear  
Son Christ Jesus hath Loved us, and United  
us together in the Unity of his Spirit, and  
Bond of Peace, where there is no Rent, or  
Division, Hatred, or Prejudice, do we sin-  
cerely salute you all; Earnestly desiring,  
that Grace, Mercy and Peace, Love, Unity  
and Concord, be more and more multiplied  
amongst you, and us, and all God's Heritage  
every where: And that it may please the  
Lord to subdue, and cause that to wither and  
decay that would break our Unity, trouble  
the

the Common-wealth of *Israel*; and lay Stumbling-blocks in their way. Although it's a day of great Tryal, Exercise and Affliction to the Seed of *Jacob* in this part of the World, yet we have cause to say, it's a day of God's Love, so that many were never nearer to the Lord, or enjoyed more of his presence, which sweetens the waters of afflictions, and makes the passage through the vale of tears and mourning easie unto us, the Lord having raised our desires after, and given us a measure of the fence of the durable reward, and Kingdom of Everlasting Joy, Rest and Peace.

Our dear and well esteemed Friend *Samuel Jennings*, having laid his intention before the Meeting of going for *England*, to visit Friends there; We thought fit, and also our duty to certifie unto you, that we have good Unity with him in the Spirit and Life of Jesus, whose Labour and Travel in the Gospel for Peace and Salvation, the Lord hath been pleased to make successful, so that his Living and Savoury Testimony, has a seal in the Hearts of the true *Israelites* of God, in these *American* Parts; who has stood firm in the Building of the Lord, against that Spirit *George Keith* and his Adherents, that would Divide, Rent and Scatter; and many have been the Malicious Arrows that have been shot at him, endeavouring with all the Arts and Parts, that Spirit could prompt them to, to Villie, and Wickedly to Calumniate him



both with Tongue and Press; therefore the Love of God, and the regard we have to his Truth, constrains us to certify unto you, that as far as we can understand, he is clear from the false Aspersions and Defamations, that has been spread abroad in many Countries, by the said G. K. and his Adherents, having been cleared in the face of the Country of many of them, with shame to the false Accuser.

[*Note*, The Friends saying, I have been cleared in the face of the Country, with shame to the false Accuser, of many of the Aspersions and Defamations cast upon me, respect all that was in P. B's. Letter to me, which was all that they then suggested.]

We remain your Dearly Beloved Friends, and Exercised Brethren,

George Walker,  
Robert Ewer,  
John Goodson,  
George Gray,  
Evan Morris,  
James Fox,

John Fennet,  
William Southbe,  
Ralph Jackson,  
Richard Worell,  
Benj. Chambers,  
John Fletcher,

John

<b>John Parsons,</b>	<b>Derick op deGreet,</b>
<b>Alex. Beardsley,</b>	<b>Reiner Tiesey,</b>
<b>Thomas Bradford,</b>	<b>Pieter Soemaker,</b>
<b>Rich. Townsend,</b>	<b>Caspar Hoodt,</b>
<b>John Kinsy,</b>	<b>Giles Knight,</b>
<b>Sam. Richardson,</b>	<b>Robert Burrow,</b>
<b>William Gabitas,</b>	<b>John Buzby,</b>
<b>John Lynam,</b>	<b>David Brentnall,</b>
<b>Tho. Fitzwater,</b>	<b>Joshua Hastings,</b>
<b>Thomas Lloyd,</b>	<b>Abrak. Hardiman,</b>
<b>Arthur Cooke,</b>	<b>Thomas Canby,</b>
<b>Griffith Owen,</b>	<b>John Hastings,</b>
<b>Joseph Paul,</b>	<b>William Walker.</b>
<b>Evan Oliver,</b>	

---

THE END.

---